OXFORD CONFERENCE STUDY SERIES

based on

The Message and Reports of the Oxford Conference on Church, Community and State

THE CHURCH AND EDUCATION

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PREFACE TO THE SERIES

For more than a quarter of a century the Christian churches have been drawing together. The impulse given by the great Missionary Conference of Edinburgh, 1910, has borne fruit in two parallel movements: one concerned with the life and work of the Church, the other with its faith and order. These movements culminated in two great conferences, held in Great Britain in the summer of 1937. The first, which was held in Oxford in July, took place under the auspices of the Universal Christian Council for Life and Work and had for its subject CHURCH, COMMUNITY, AND STATE. It was the successor of the Stockholm Conference of 1925, which inaugurated what has come to be known as the Life and Work Movement. The second was held in Edinburgh in August of the same year under the auspices of the Continuation Committee of Faith and Order, a body which owed its initiation to the Lausanne Conference of 1927. Both Conferences united in recommending to the churches the creation of a World Council of Churches which should carry on the work now being done by the two movements separately.

The Oxford Conference was concerned primarily with the relation of the churches to the world outside, the Edinburgh Conference with their relation to one another. Each considered a number of important questions and made weighty recommendations which concern the churches as a whole. In order to facilitate the study of these recommendations by churches and educational institutions two sets of studies are being prepared: one dealing with Oxford, the other with Edinburgh. The present series, six in number, will be based upon the findings of Oxford. The users of each pamphlet (study) are urged to read the entire text of the report contained in it before commencing the study outlines.

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SALIENT FEATURES OF THE OXFORD CONFERENCE

A most impressive feature of the Conference was the way in which, from the start, it sensed and grappled with the problem of religious freedom in the face of the growing totalitarian state. This was dramatized at the first session when it was announced that for reasons growing out of the internal situation in Germany no representatives of the Evangelical Church of that country would be present. The Conference was deeply moved by this fact and in sending its greetings to the German Christians who were to have shared in its fellowship it crystallized a sentiment that was to be dominant throughout the sessions. The Conference felt that it was meeting under the shadow of a pagan secularism expressing itself in the forms of exaggerated nationalism, imperialism, fascism, and atheistic communism. There was special concern over the way in which the place of religion is usurped by nationalism and racialism and the extent to which the youth to whom the churches would offer Christian culture are being regimented in anti-Christian states.

A major emphasis in the deliberations of the Conference, which appears in the reports, was the disintegration of modern society, the collapse of standards, the disappearance of time-honored sanctions, and the waning of spiritual authority on the part of the Church itself. This mood of crisis and a corresponding urgency toward redemptive action was felt at Oxford from beginning to end.

Not only did the Conference characterize the present era as one of disintegration but it diagnosed contemporary evils as due to the secularization of the spirit and outlook of humanity. Again and again it was proclaimed that humanism, the elevation of man's power and authority to the level of the divine, was responsible for the present condition of society. Thus the ascription to the state of supreme power and the construction of utopias as means whereby man engineers his own salvation—or, to use the phrase of our continental fellow-Christians—the emergence of the "demonic" —were deplored as responsible for the collapse of human values. (What they mean is man's tendency to assign infinite values to certain finite movements.)

Over against this judgment upon human perversity and depravity was the constant emphasis on the sovereignty of God. The divine will was exalted in contrast to the human; the holiness of God was set over against the sinfulness of man. Again and again it was said that our salvation was due to the divine benevolence, not to any intrinsic worth of man.

This judgment upon man's unworthiness led to a mood of repentance and confession which was continued throughout the Conference. It furnished

a major theme for the services of worship which were held morning and evening in old St. Mary's Church, where the undivided Western Church had worshipped for five hundred years before the Reformation. Confession was made not only for individual delinquency but for corporate sin, for the failure of the Church to be true to its own witness and to stand against the materialistic drift of contemporary life.

It was in these services of worship that the real experience of unity was found by the Oxford Conference. The delegates went to their plenary sessions in the old Town Hall and to their several sectional meeting places to grapple with problems of theology and social ethics and to face what seemed the almost impossible task of reconciling conflicting views which rested upon widely different, often upon contrary, philosophic assumptions. But out of the confusion, and perhaps at times impatience, engendered in these discussions they returned to St. Mary's for worship to find that Anglicans, Lutherans, Eastern Orthodox, Methodists, Baptists, Presbyterians, Quakers, and all the rest, could worship together and participate in common aspirations, a common repentance, a common intercession and a common dedication. It was at St. Mary's, the delegates agreed, that the *Una Sancta*—the universal Christian fellowship—was realized in fact.

This experience culminated in an inter-communion service celebrated by the Archbishop of Canterbury with which the Conference was brought to a close. It was the first time that an Anglican prelate had administered communion at a great public service of worship to Free Churchmen together with members of his own faith.

The central place of the Church itself in the deliberation of the Conference was unmistakably clear. It was said by a careful observer who was a member of both conferences that there was more discussion of the Church at Oxford than at Edinburgh. This was because the Church was the starting point for Oxford in every one of its studies: the Church and the Community, the Church and the State, and so on, through all the problem areas explored.

It should be noted that the Youth Commission, while it issued no report for publication—indeed, was not asked to do so—made a report to the Conference upon its deliberations which not only revealed the same concern as did the other reports but—and this was most surprising—showed an even greater conservatism. (This illustrated the relatively great interest in Europe in purely theological questions.)

The most concrete outcome of the Conference was the adoption of a proposal for the merger of the Life and Work and the Faith and Order movements in a World Council of Churches, a plan which was transmitted to the Edinburgh Conference and there adopted for submission directly to the churches.

One of the ways in which ideas are spread is through new terms. If we in America are to appreciate the central drive of the Oxford Conference, we must learn the meaning of a word hitherto little used among us—namely, the word "ecumenical." It means world-wide, and as applied in the deliberations at Oxford and also at Edinburgh it signifies "concerning the whole household of the faithful," meaning the entire Christian Church in conscious fellowship. It is a more inclusive term than "Protestant" which because of its negative character and its limited reference is not in favor among those who are working for world-wide Christian unity. The Eastern Orthodox churches, which form so large a part of the movement are, of course, not Protestant. Also, in the Anglican churches, and in a considerable section of the Episcopal Church in America, the word "Protestant" is not in common use. Moreover, while the Church of Rome declined to send official delegates and sent only "observers," the world conference leaders were very desirous that it should not appear that the conferences were anti-Roman. In spirit Oxford and Edinburgh envisaged an ecumenical fellowship from which no Christian body should be excluded.

INTRODUCTION TO THE CHURCH AND EDUCATION

The Report of Section IV of the Oxford Conference deals with the relation of the Church to public education and also with the educational task of the Church itself. The former is obviously more closely related to the subject of the conference as a whole, but it was thought important to consider also the other half of the Church's responsibility. That this was a sound decision will appear from the extent to which Christian education is itself affected in many countries by governmental regulations and prohibitions, and also from the way in which Christian education is related to the practice of citizenship.

Because of the relatively great religious freedom which obtains in this country, this Report, like that of Section II on Church and State, seems in part quite obvious to Americans; but for that reason it is all the more important that we understand what the Church in some parts of the world is facing. It is also true, however, that the whole subject presents itself so differently to us from the way in which it arises in many parts of the world as to make a somewhat different approach necessary.

For this reason the contents of the Report are not treated consecutively in this pamphlet, but portions are selected in each study which bear on an important aspect of the problem of the Church and education as we face it. The four aspects selected are these:

1. What is education?
2. The relation of the State to education.
3. The relation of the Church to public education.
4. The Church's own task of education.

Education, as conceived in the report and as educators increasingly understand it, is something much more inclusive than anything that happens in school. It is affected by the whole scheme of life of which we are part, and often the less formal part of the process is more influential than is the school program. This fact fastens a responsibility upon the entire community which it seldom recognizes or accepts. Another important fact recognized in the Report is the double character of education—on the one hand conservative of the past, on the other hand critical of all tradition.

The implications of these facts are developed in the first study.

It is not commonly recognized that the relation of the State to the schools in America is quite different from that prevailing in most European countries and that it is the result of a rather long process of development. The European pattern is one of complete State control through central governments. The English system is in sharp contrast with this, putting the control of policy in the hands of wholly non-political local boards, so as to preserve an old English theory that the home is the ultimate

educational authority. American practice occupies a position between these extremes. Here education is under State control in the sense that the several states determine policy, but the authority of the local community is preserved as far as the maintenance of general standards will allow. The federal government is kept as remote as possible from control of education. It may make grants to the states, as it does, but any hint of control is promptly repelled by the country as a whole.

We Americans little realize what this means in the way of liberty. When one considers the way in which Germany, Italy, and Russia are making education a means of developing a definite political and social philosophy and rendering the schools servants of the State, the freedom of our schools appears in a new light. Not only so, but in the United States, by ruling of the Supreme Court, the principle of educational freedom is interpreted to mean that parents may send their children to private or parochial schools instead of to public schools if they prefer to do so. The State cannot monopolize education.

This phase of our subject is treated in the second study.

What is the relation of the Church to public education? Well, the average American dismisses it with the thought, "There isn't any." We have an American doctrine of the separation of Church and State and it is commonly understood to mean that the Church has no business in this sphere. It may, indeed, as noted above, maintain its own schools but it must not meddle with public education. This attitude was evolved out of painful experience in the Colonial period and in the early life of the Republic. The Southern Colonies took over the English idea that the control of education was a matter neither for Church nor State to control. The Middle Colonies experienced so much sectarian controversy that no common public policy could be readily adopted and church bodies assumed a dominant role in education. In New England a common Puritan tradition lessened the degree of sectarian controversy and allowed the community to develop a school policy with relatively little hindrance. This latter plan came ultimately to prevail in the United States.

It was not, however, because of any desire to keep education "secular" that this policy of separation was pursued. Consider, for example, the well known clause in the Ordinance of 1787 for the governance of the Northwest Territory: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." No "secularism" there. The real difficulty was that religion has been throughout our history conceived as sectarian—in the sense of "denominational"—and that members of every particular faith, and adherents of none, have been eager to keep any particular system of doctrine from being imposed on the schools.

Our third study shows the implications of this situation and the problems arising out of it.

In the fourth study we take up the Church's responsibility for what

we ordinarily call "religious education" in its own household. It will be seen that this task, taken for granted in America, is greatly hindered in many countries and that the growing threat to religious liberty throughout the world affects our churches in their missionary program and may conceivably rob them of the freedom in education which is now enjoyed in our own land. Also, the very inadequate provision now made for Christian adult education in our churches and the possibilities of a much more adequate program of education for Christian citizenship call for attention.

You are now asked to read the Report on Church and Education in its entirety, as a preparation for the studies that follow.

IV. THE CHURCH AND EDUCATION

(This report was submitted substantially in its present form to the Conference on the last day of its meeting. The Conference received the report, referred it back to the section for revision in the light of the discussion, and commended it to the serious and favourable consideration of the Churches. Before being submitted to the Conference the report was approved by the section. One or two members of the section expressed reservations in regard to particular points, but did not oppose the adoption of the report. After the discussion in the plenary session the report was revised by the drafting committee of the section, which made a few minor changes, but none of substance.)

I. INTRODUCTION

Education is the process by which the community seeks to open its life to all the individuals within it and enable them to take their part in it. It attempts to pass on to them its culture, including the standards by which it would have them live. Where that culture is regarded as final, the attempt is made to impose it on younger minds. Where it is viewed as a stage in a development, younger minds are trained to receive it and so criticize it and improve upon it.

This culture is composed of various elements. It runs from rudimentary skill and knowledge up to the interpretations of the universe and of man by which the community lives. It is not the purpose of this report to deal with the problem either of education in general or religious education, but rather of the relation between them. As secular systems to an increasing extent claim to determine the inner life of men it becomes difficult to draw a sharp distinction between the religious and the non-religious elements in education. Here we are principally concerned with the problem of the respective spheres and mutual relations of Church, Community, and State in so far as they may be educating or may claim the right to educate the same persons.

II. CHURCH, COMMUNITY, AND STATE IN EDUCATION

Before we consider these relations we must set forth certain characteristics of Church, Community, and State which affect the problem.

1. The Church

By the Church we mean the Fellowship of Christians organized in the existing Churches.* Her Gospel claims the whole man, spirit, mind, and body, and every human institution for the service of God. Nothing which affects man's individual or social life is a matter of indifference to her.

* In our use of the term "the Church" throughout the report, we do not refer to the whole body of Christ in the mystical sense.

She is concerned that every child and adult shall receive the fullest education consistent with his capacities; but she must make plain that no education is adequate without the living encounter with God and the response of personal faith. It is not her province as an organized institution to assume responsibility for the entire conduct of life and education. She recognizes the functions of the home, the community, and the State in education and lays upon her members their obligation to work within those realms, even where she carries on education through schools of her own.

The Church has in mind God's will for her—a will never fully achieved but to which she must always seek to conform. Her members have to confess with penitence that they have frequently failed to understand and obey that will.

a. The Church a Fellowship of Free Persons under Law to Christ

She is a fellowship of persons freed by the Spirit of Christ. She reveres personality, since man is created in God's image, and God has revealed Himself through men responsive to His Spirit, and His Word became flesh in Jesus Christ.

She should be opposed to an education which teaches men to subordinate themselves to any human force as the final authority—be it the will of the majority, or of a leader, or of an absolute State. That is to violate the sanctity of conscience, which must be kept responsible to God alone. In her teaching, governments exist for men, not men for governments. Every human being has unique worth as a child of God, and should be so educated as to encourage him to make his singular contribution to the commonweal.

She should be equally opposed to any system which stimulates the unconditional self-expression of the individual. She ought to insist upon the obligations of fellowship and to set the areas of obligation about the individual in concentric circles—his home, his neighborhood, his country, his world. She must learn afresh the importance of the organic relationships in which God has placed us in making us members one of another. This is her spiritual basis for social solidarity. On this foundation education in obedience to the law of Christian love creates consciences which cohere and form a stable society. Such education produces that spiritual discipline without which nations disintegrate.

b. The Church a Redemptive Fellowship

The Church is a redemptive and sanctifying fellowship. The Christian presupposition is that all men are sinners and that the culture of any community or nation is a mixture of good and evil elements. The Church's chief concern is to bring every child and adult under the control of a transforming Master, Jesus Christ, and to train him to receive the culture of his community with spiritual discrimination acquired by viewing it in the light of Christ. A product of Christian education is there-

fore both a grateful recipient and a critic of the cultural heritage. He is a patriot, but a discerning patriot. It is this dual attitude, both appreciative and critical, towards the national life and institutions which it is the aim of the Church's education to develop. In some quarters this is regarded as the Church's offense against the community.

c. The Church a Supra-national Fellowship

The Church is a supra-national fellowship. She draws her members from all nations, and believes that they have more in common with one another than they have with non-Christian fellow-citizens, inasmuch as Christ and the Christian heritage are of greater worth than is any national inheritance apart from Him. She inculcates loyalty to God above loyalty to the State, and places fidelity to the Christian fellowship above fidelity to the nation. Where she is true to her nature she cannot allow national interests to be set before those of humanity, nor permit any people to fancy that it can develop its national life without a just regard for every other people. She must educate her people to consider themselves as belonging first to God and to His Church, and secondarily to their nation.

d. The Church a Supra-racial Fellowship

The Church is a supra-racial fellowship. She embraces in her Christian brotherhood men of every blood and colour. While she cannot be blind to the fact that all races are not equally advanced, she teaches their equal worth to Him who is the Father of them all. Nor can she compute the relative value to humanity of the diverse racial characteristics. If she be true to her Gospel, she is compelled to protest against injurious discriminations by those of one race against those of another. When a State in its laws, or a community in its customs, exalts the dominance of the inhabitants of one stock, and accords those of other races an inferior status, there clearly ought to be a conflict in education between Church and State or Church and community.

e. The Church a Supra-class Fellowship

The Church is a supra-class fellowship. In her membership there should be no place for social distinctions. In fact she has often been false to her principles, and has become associated with a class or classes in the community. But she is concerned with men, not as economic men, but as children of God. By that interest in them she is committed to stand for such social justice as makes possible for all the inhabitants of every land a physical and intellectual life worthy of sons and daughters of the Most High, and levels barriers which hinder them from living together in spiritual comradeship. She cannot tolerate social distinctions which breed insolence in some and servility in others. Nor can she commit herself to the interests of any one class. So where a State is dominated, as is often the case, by one or more economic groups, and is attempting in its education to perpetuate an aristocratic or a bourgeois or a proletarian culture, there will be differences between Church and State. The Church, as the

representative of a loving God, must be especially concerned with those groups in the community which are least privileged, and labour to obtain for them a just share in the national heritage. Where the community denies to some children an education which would enable them to develop their full power, or where it permits their exploitation in industry, the Church in God's name must enter the lists as their protector.

f. The Church an Eternal Fellowship

The Church is an eternal fellowship. She views men not only as citizens for a brief span of years in an earthly community and State, but also as those who are called to be citizens of the abiding city of God. This does not mean a lack of interest in their earthly lives. On the contrary, these assume a new meaning as a preliminary education for an immortal destiny. No training which fits only for useful citizenship in some community on earth seems to her to do justice to human beings, who are not creatures of time, but children of God, intended for eternal life with Him in a spiritual commonwealth.

The Church claims to be all these things. But the Church cannot substantiate her claim because she can neither speak nor act as one universal community. This gravely affects her capacity to discharge her own particular function in education; it weakens her appeals to youth, and renders her less able either to arrive at a satisfactory and harmonious agreement with the State, when friendly, or to resist its encroachments, when hostile. Until we have set our own house in order in this matter of unity, we shall not be able fully to meet our responsibility to either the State, the community, or the world. In the progress towards this union each Church should acquaint her own members with the life and work of other communions and with the work of the ecumenical movement.

The educational mission of the Church is interpreted in different senses. (1) To some it is essentially distinct from the general education provided by any secular community. Thus Christian education can never be treated as a special case of general education. The interest of the Church in education as in other spheres must always be seen over against that of nation or State. Her real concern is with regeneration, which can never come about as the result of a process of development but is an act of God. (2) To others regeneration is indeed primary, but there are other considerations which the Church must have in view. Therefore her educational task is twofold: (*a*) she has a share in the education of the whole man, body, mind, and spirit. The God of grace is also the God of nature and of history. Man may know and serve Him in every activity of life. Here the Church can co-operate with the community to a considerable extent; (*b*) the Church is also engaged in education in so far as she uses educational method in imparting the content of Christian truth, developing the spirit and habit of worship, and bringing men to share in the active life of the Christian fellowship. These differences of approach and emphasis affect our conception of the educational mission of the Church and are to be understood even where they are not explicitly stated.

2. The State

The State is concerned with the intelligence of its people, for upon their abilities in agriculture and industry and commerce depends its economic welfare and its national strength. It has an interest in forming the minds of its people, so that they support the national institutions and co-operate with the undertakings of its rulers. Its purpose is to educate a people to be loyal and capable citizens or subjects devoted with soul and mind and strength to their nation. It usually seeks to provide at least the minimum education for all, and to open further opportunities of learning to the talented.

Every State is obliged to maintain national solidarity. In an era of social disintegration it is not surprising that certain States have taken special measures to re-establish and maintain the unity of their people. Their governments seek to control all the agencies which influence human belief and behaviour. They wish to use the school system, the Press, broadcasting, the cinema, and the theatre for the purpose of inculcating their ideals and fashioning the type of citizens they desire.

Others which place more emphasis upon freedom recognize the rights of various agencies to share in the task of education. Such States regard their culture as a stage in a development and do not impose it rigidly upon the minds of their youth. They wish their cultures to be enriched by the contributions of creative citizens, and place fewest restrictions upon the pursuit and discussion of truth. They would have their schools produce a citizenry of the present type but also individuals who transcend that type. They recognize that those who go beyond it are factors in social change, and may be leaders in national progress.

3. The Community

The community in its forms of life largely moulds the personalities of its members. The system of relationships—social, economic, and political—is a more potent educational influence than any formal schooling Christian education is deeply concerned, therefore, with shaping the patterns of community life in a way that will foster Christian insights and conduct.

In some lands the community carries on education through institutions of learning which are officially under neither Church nor State control. These schools and colleges had their counterparts in the mediaeval universities, which originally were confederations of scholars, closely related to the Church, but with a measure of freedom from ecclesiastical authority and from Government supervision. Such institutions to-day provide varieties of education, and make distinctive contributions to the national life. In them truths and values not yet generally accepted, or out of fashion, may be developed and conserved. They can carry on their work uncramped by the standardization which Government authorities usually impose or by the restrictions frequently set by Church authorities. The State lays down

certain requirements as to the extent of the education which they offer before it recognizes them as substitutes for its own governmentally controlled institutions of learning. It may assist them with grants or by exempting their property from taxation. They may be allies of the Church in furnishing religious education, although not under any denominational oversight. The varieties of schools and colleges through which culture is given to the oncoming generation add to the national spiritual wealth. The Church has an interest in such institutions of learning, both because of the enrichment they may bring to the mind of a nation, and because she is enabled to establish schools of her own for the training of her leaders and thus provide a type of education not supplied by the Government institutions.

III. FACTORS IN THE PRESENT SITUATION

There are circumstances in the life of our time which complicate the relations of Church, Community, and State in education and occasion conflicts between them. Among these we call attention to the following:

1. Secularization of Modern Life

The outstanding characteristic of our world is the general secularization of life and thought. The pre-suppositions and motives of both private and public conduct have become exclusively this-worldly. In some lands there is an open break with religion in all its forms. Elsewhere we are witnessing the re-emergence of pagan types of religion, which make a mundane good, such as the race or the nation, the supreme object of man's loyalty. And in every country there are subtle influences of community sentiment and of daily practice which deny or ignore the Christian meaning of life.

2. Faith in Man's Power to direct his Destiny

The rapid advance in the sciences and in the development of machinery has brought men to trust in their own abilities. Whole peoples have substituted for their former religion a confidence in man's collective power to create a world after his heart's desire. Psychology in particular has developed methods and techniques for handling spiritual difficulties. Parents and teachers turn increasingly to child-guidance clinics for assistance in dealing with the moral problems of children. A growing number of adults seek the advice of psychotherapists in their perplexities and troubles, and deem this a satisfactory substitute for the direction once sought in the Church's ministry. The teaching profession has learned much from psychology, and not a few teachers are imbued with the confidence that a well-developed secular educational system can fully prepare its pupils for life. Unhappily the Churches have not always been awake or hospitable to the new knowledge, and have thus widened the breach between themselves and the representatives of the sciences.

3. Social Disintegration

A second phenomenon characteristic of our time is social disintegration. Its effects are most clearly seen where the advent of modern civilization disrupts a primitive society. But in many countries industrialization and urbanization have tended to destroy the bonds which formerly linked men in their communal life. In place of membership in a social group with recognized obligations men have become irresponsible individuals, or have developed a new mass-consciousness. This is as true of the Christian Church as it is of society as a whole. Moreover the commonly accepted religious convictions and generally acknowledged ethical ideals which lent support to the growing personality have given place in some lands to a widespread scepticism and relativism, and elsewhere to an uncritical obedience to exclusive group-loyalties.

4. The Weakening of Family Ties

A most serious feature of the tendency to social disintegration is the weakening of the institution of the home. The family has always been regarded as the principal agency in the Christian nurture of the young. The impermanence of marital ties in some lands, the effect of modern industry in taking both parents out of the home in many places, the appalling blight upon family life of unemployment or casual employment under other circumstances, have led to the decay of the influences of the home. Even in nominally Christian homes we cannot now take a religious background for granted. This confronts the Church with a new problem in its own fellowship.

5. The Shift of Interest in Education

A fundamental change in the aims and practice of education is the steady movement of the interest of educators from the knowledge and skill which their pupils acquire to the pupils themselves. Until recent times much public education has confined itself to instruction in certain subjects, and has regarded the training of character as the function of the Church. To-day, however, it is setting out to create a particular kind of person in accordance with its interpretation of the ends of man's existence. This interpretation even at its best does not admit the full claims of Christianity, and the Church, therefore, should be aware of the difference between such an interpretation and her own.

6. New Educational Agencies

New means of public education are now in operation which are profoundly affecting men's minds. Broadcasting and the cinema provide unprecedented opportunities for reaching and influencing masses of the population. The uses to which these new means are put may promote propaganda and distort values at the expense of true education, and may cause friction between the various institutions concerned with education.

7. The Increasing Intervention of the State in Education

There has been an increasing intervention of the State in all departments of life. It was accelerated after the War, when the State alone seemed strong enough to control the events of the economic and social crisis. This intervention spread over all areas of the national life, including education. The result has been tension between the State and other factors in education—the home, the community, and the Church. Certain governments have taken exclusive control of the organizations of youth, in particular those concerned with sport, so important in the eyes of young people. In the social disintegration it has been the State which has marshalled the new education agencies for the fulfilment of its purposes. And it is in the State that man's confidence in himself has come to fullest expression.

IV. CRUCIAL ISSUES FOR CHRISTIANS IN EDUCATION

In the present situation there are four major issues on which Church and State conflict in education.

1. Freedom

One is the issue of freedom. For any education worthy of the name truth is supreme, and there must be freedom both to seek and to teach it. This is very different from political propaganda, which denies that freedom. Christians in every country should endeavour to understand the distinction. In reaction to ideas dominant in recent times, there are powerful movements in education which subordinate the individual to the interests of the community as these are understood by the political authority. The attempt is made to conform him to a sharply defined pattern, and deviations from the desired type are not tolerated. It must be recognized that even under these systems the individual may find both release and discipline in a whole-hearted response to the claims of nation or community or class. But such systems have not solved the problem how both to secure conformity and produce creative types of personality. The Church's quarrel with them is that their patterns are sub-Christian, and sometimes anti-Christian, and their rigidity cramps the growth of children of God. It is her conviction that the proper correction of error is not the use of repression but a disciplined sense of obligation and the unfettered development of the individual's capacities.

It is the Church's aim, as has been shown above, to educate free persons under law to Christ. Freedom in her view, however, is not a natural gift. At this point much educational theory is unrealistic, ignoring the necessity for inward deliverance and unity. The freedom she seeks is both liberty from the tyranny and deceit of evil passions within the heart, and strength of character to preserve liberty of conscience amid external pressure. It is her conviction that personality attains this freedom and completeness only in obedience to God. Such spiritual freedom has been attained by Christians even under most adverse outward circumstances. Nevertheless,

service to God demands the service of one's fellow-men, and the obtaining for them of external conditions favourable to their fullest life.

2. Social Disintegration

In the face of social disintegration, the community is animated by a resolve to restore organic unity in the national life. Because of Christianity's development of a fellowship which overleaps barriers of nation and race and class, and sets Christians in an eternal as well as in the temporal order, the Church is looked on as a hostile force. In the field of education the effort is made to banish everything which conflicts with a common national ethos. This is true not only in Totalitarian States, but also in democracies where educators regard Christian faith with its distinctive fellowship as divisive of the community, and would therefore accord it no place in that education for the social order which they envisage.

It must be asserted that Christianity is opposed to any deification of the community or State. These can never be supreme objects of loyalty or the ultimate social goals. Christianity broke up the Community-State-Church in the ancient world where religion was merely one aspect of the communal life. It introduced a new principle by inculcating a double loyalty—to Caesar and to God. But Christians recognize the values in national life and culture. They acknowledge that the State, like the family, has its claims upon a man. Civic duty involves his loyal obedience to all that the State demands of him, in so far as it does not conflict with his loyalty to God. Moreover, such loyalty to God brings into society a principle of redemption and of growth. To see all things in the light of the absolute claims of God is to bring to bear on them a searching criticism and to subject them to a transforming judgment.

The Church must penitently confess that, while on mission fields there is a sharp differentiation between the ideals in her education and those of the community, in so-called Christian lands the Christian understanding of the way of life is often not distinctive from that generally accepted. The Church herself has too readily compromised and her witness loses its pungency. The contemporary pressure of aggressive non-Christian systems must be viewed as one of God's methods of recalling her to a fresh discovery of the truths and ideals of which she is the trustee.

3. Control of Youth Movements

One of the characteristic features of our time is the response made by youth to the appeal of political leaders who offer them a part in the building of a nation. There has followed in some States a control of youth organizations so exclusive that Church, family, and community have been deprived of their due share in the full development of the new generation. But we must recognize that there is something in the totalitarian claim that captivates contemporary youth. There is a sense of community, definiteness of purpose, and demand upon the whole energies and devotion

of the personality. This is a challenge to the Church to present Jesus Christ to the youth of every land as Lord, and to enlist their devotion for His purpose for mankind through the community of His Church.

4. Modern Knowledge, Method, and Technique

Both State and community in their education are making use of the new knowledge and agencies to which we have already referred. This has brought them into those fields of character and spiritual health which the Church has regarded as peculiarly her own. She must welcome an education which concerns itself with the whole man, and new sciences and techniques which assist in the solution of spiritual difficulties. It is increasingly apparent that she cannot rest satisfied with the education of the intellect alone. She must address herself to the infinitely more difficult task of preventing and removing those emotional biases which in most men dull the voice of conscience, and to the exposure of the rationalizations under which they cloak their selfishness, their love of power, and the cowardice of their hearts.

The Church ought to make clear, not only to the community and the State but also to her own members, that the complexity of modern life has strengthened the tendency to overestimate professional and social success and the means of achieving it. Under pressure of anxiety lest young people should fail to find secure foothold in industrial, commercial, or professional life parents have come to attach overwhelming importance to the acquirement of vocational or academic qualifications for employment. The power of truly sensitive response to the world of nature and art, and to the qualities and claims of other members of the human family, is not developed as it should be, nor is insight into the meaning and purpose of life as a whole. And here also the Church must penitently confess that not only a secularized community and State but even her own members often forget that strength and serenity of soul, the result of faith in God, are more indispensable than economic security or professional success.

The situation makes upon her a double demand. In the first place, she must see to it that those who engage in her work are aware of the aid which modern knowledge can give in the education of both old and young, and can turn that aid to account. They must know what is being done in these fields that they may direct such as need this help to those competent to supply it. Further, the Church must keep her own education abreast of the improvements which these sciences have brought to general educational theory and practice. But not technique alone will suffice for the end of the building up of the whole man into Christ. The Spirit of Christ must be mediated through persons to persons. The Church must proclaim in its purity her own essential Gospel of the healing mercy of Christ; she must proclaim with power that through the appropriation of this mercy men receive salvation of soul and that apart from it there can be no final attainment of mental and spiritual health.

V. THE IMMEDIATE TASKS OF THE CHURCH IN EDUCATION

While the Church in some parts of the world finds herself hampered by restraints upon her liberties, almost everywhere she is not making full use of the freedom accorded her. We would attempt to set before ourselves and our brethren in all the Churches the tasks in education to which we should address ourselves. In considering them we discover that an impediment more serious than any restriction from without is the disunion of the Church's own forces. Sometimes where educational leaders in community and State are eager to co-operate with her they are perplexed by the differing proposals of her various communions and embarrassed by the rivalries between them. They hesitate also to involve public institutions in sectarian strife. Unquestionably there is a basic unity among the vast majority of Christians in their spiritual interpretation of the universe and of man, and in their consequent ethic. Yet nothing seems harder than to express it without antagonizing Christians who wish more included in the statement of it or wish a different emphasis in what is said. It is the lack of a common mind on the fundamentals of Christian faith and life which has even pushed some States, where those in authority were themselves Christians, into secularist systems of education. If the Church is to discharge her teaching duty she must bring her communions into a common front on educational issues and unite her forces in fulfiling this urgent task.

1. A Theology Relevant to Current Life

Christian faith has always formulated itself to meet current errors and to win the contemporary mind. Confronted with secularism and aggressive non-Christian systems of thought and conduct, the Church finds many of her loyal adherents in the teaching profession, as well as the mass of her members, confused as to the meaning of the Gospel and the principles by which it would have men live in the present world. As we have pointed out, the attempt to reach a common mind on the fundamentals of Christian faith and conduct to be taught has often failed. But the urgency of the crisis in which we find ourselves and the necessity of much greater unity among Christians, if the Church is to co-operate with the State and community in education, impel us in this ecumenical conference to make an attempt to sum up basic assumptions which underlie an education acceptable to Christians.

Christians share the conviction that there is one living and true God, Creator and Lord of earth and heaven, Whose universe is planned and controlled by wisdom and love, and the chief of Whose creatures is man possessed of reason and conscience, and capable of becoming like Him in character and sharing eternal life with Him in an enduring society of the righteous. But Christians know themselves and all men as sinners and members of a race estranged from God in pride and at war within itself through selfishness. Man, both individually and collectively, needs redemption. God, the Creator and Lord, is also the Redeemer, revealed in Christ, Who died and rose again for us. God gives Himself in His

Spirit to re-create individuals and communities who turn to Him in repentance and to guide them to discover for themselves the way of Christ and to grow unto His stature in faith and hope and love.

The divine purpose to redeem, which is eternal in the will of God, was disclosed in the series of historic divine acts by which the purpose was realized in the life of man. The story of the revelation of this purpose and of its fulfilment, together with an inspiring record of the long history of the People of God, first as the Jewish Church, inchoate, provisional, expectant, then divinely established as the Body of Christ, is told in the Bible. To this we continually appeal. It is our charter, the main evidence for our belief that the heavens have been opened and that God is a God Who lives and acts. The Bible has not always been wisely used, but the survival of Christianity will depend, as it has always depended, on its continual use. Because it comes from God, the Bible has a universal quality, and by it man is judged. There is in the Bible the true revelation of the nature of God to men of every age, authenticated alike by the authority of the Church and by the interior witness of the Spirit in the heart of man, there is an interpretation of human history, there is a view of life, which can be obtained from no other quarter. The Bible has that to say about God and about man which the present generation, perhaps more than any other, needs urgently to hear.

This understanding of God and of man needs to be expressed in a living theology which grows out of the devotion of multitudes of Christian people and out of the collaboration of Christian thinkers in all countries and in all communions of the Church. In particular it needs to be embodied in the minds and lives of Christians in the teaching profession, who by their example and by their interpretation of the culture they impart communicate their faith.

In the work of education some would stress the fact that the Gospel must appear irrational to those whose initial assumptions are not Christian. Others would rather emphasize that reason is the gift of God whereby we understand His message and that we should be ready to give a reason to others for the hope that is in us; the Christian Church, they would say, is one of the strongholds of belief in reason in a world that seems to be more and more emotionally controlled. Both views are alike in acknowledging that the Gospel is supra-rational. Both agree that it is part of Christian duty to educate the power of criticism so that people may discriminate between those elements in the thought and movement of our time which are God's gift and those which are incompatible with the Christian understanding of life. Yet there is here a real difference in emphasis, such as was referred to on p. 12.

2. A Philosophy and a Psychology of Education

There is also need to formulate a philosphy of education from the Christian standpoint and to develop a psychology which does not disregard the significance of religious experience, but finds in man's relation-

ship with God the supreme integrating and directing power in human personality. When we ask ourselves so apparently simple a question as why children should go to school and what purpose teachers have in teaching them we raise greater issues than perhaps we realize. The relation of religion to education cannot be made clear if education is a series of uncoordinated studies and activities. We cannot discern the significance and the aim of the whole if we have not considered the relative value and the interdependence of the various parts of the curriculum, to say nothing of all that makes up school life. Again, the very basis of our faith is the self-revelation of God in Jesus Christ, Who for us men and for our salvation was made man. So we lose much if we do not try to understand the characteristics of human nature and its growth towards the complete man.

3. The Educational Task of the Church in her Own Institutions and through her Own Membership

It has already been said that the patterns of community life have a more potent educational influence than any formal schooling. We therefore consider first those members of the Church whose task it is to foster the growth of Christian personality in the various forms and relationships found within the community.

Of these the most fundamental is the home. All mothers and fathers ought to be made aware that their way of life is more influential during the infancy of their children than any oral teaching. Deep-seated emotional tendencies and moral attitudes are engendered in the earliest years of a child's life by its daily experience of sympathy and love or antagonism and fear in its simplest and most necessary relationships with its father and mother. The first introduction to worship and to the Bible should be given, wherever possible, by the parents. We need to remember that parents cannot accomplish this task satisfactorily without preparation and help. The work of parent education through voluntary organizations is a powerful agency or ally of the Church.

The personal impressions made on the pupils by their contact with the teacher and each other in the school are more indelible and pervasive than the effects of formal instruction. Therefore the Church has a paramount responsibility regarding the supply, training, and continuous encouragement of Christian teachers. Where she has teacher-training colleges under her own control she may influence the whole tone of education not only in Church schools but also in those of the State. Even where this opportunity is not given she may render a service of incalculable importance by helping teachers, through their membership in the Church and through voluntary associations, to maintain their spiritual vigour and purpose as teachers. In two directions particularly the Church can help the teaching profession. The first of these is the understanding and choice of Biblical material, the elucidation of the central doctrines of the Christian faith, and the discussion of special difficulties in dealing with these. The second is an understanding

of the nature of worship, and practice in leading children's worship; for, no matter how successful a teacher may be in imparting the facts of the Christian revelation, the child's religious life cannot develop as it should unless worship is central in it.

It remains true as it has always been that the factor of supreme importance in Sunday-school work is the teacher's own Christian experience and love of children. If the effect of this, however, is not to be lost, and if the decline in attendance in certain countries is to be arrested, teachers must be encouraged and helped to equip themselves as fully as possible both in knowledge of the Bible and of the life and activities of the Church, and in the understanding of how children grow and learn. The Church should be willing to utilize in her Sunday-school organization and methods the best educational knowledge and experience available, and thus encourage the participation in Sunday-school work of trained teachers and of young people who ought to use the advantages of their own higher education in her service.

We have been discussing the preparation of teachers for giving religious instruction; but the teacher's whole outlook will influence the pupil's interpretation of all that he learns. As regards so-called secular subjects we must remember that, especially in secondary schools, colleges, and universities, disciplines such as history and biology handled in a purely secular way, without so much as a glance in the direction of the God of history and of nature, may exert a negative influence more powerful than any number of courses in religion. On the other hand, courses in religious knowledge should be given so that they face the realities of personal and community life. One great cause of secularization is the fact that religious teaching has been given in a way that seems to indicate that there is a necessary clash between scientific knowledge and the Biblical view of God, man, and nature. Without trying in the least to give "scientific" proof for what can be known only by revelation, the teaching of religion should avoid at all costs bringing young people into a false dilemma. They should never feel that they have to choose between what they take to be the voice of the Church and the call of truth.

Without a lay leadership which combines intellectual ability with vital Christian experience the Church cannot effectively present her message either in the schools and the universities or within her own fellowship. At present the development of such leadership is seriously curtailed by the secularization of many colleges and universities which were founded on a Christian basis. This situation has many causes, such as the frequent exclusion of religious knowledge from the curriculum, inadequate concern for Christian personality in the selection of members of staff, and pressure of academic and extra-curricular activities which leave little room for corporate worship. The years spent at school or college where there is a chapel may lead to an attachment to the worship and fellowship then experienced and to an estrangement from the worship and fellowship of a congregation. This separation may even lead to a complete detachment from organized religion. These difficulties can be overcome only through the presentation

of the Christian Gospel in terms of thought and action related to the experience of young people, and through a determined and discerning effort to enlist them, when they leave school and college, in great enterprises of a social and missionary character. Voluntary Christian Associations in the colleges and universities provide an ecumenical fellowship, and can be used to link up students with the local Church.

The Church cannot but be concerned with the youth movements which play such a part in the life of the world to-day. Leadership will belong to those who understand youth's capacity for unselfish devotion and obedience, and its desire for a life in comradeship. It is the Church's responsibility to see that those of her young people who excel in leadership and capacity recognize the possibilities of Christian service in these movements. This involves not only a personal faith in and loyalty to Christ but also personal discipline and a constant study of the meaning of the Gospel and its application in the world to-day.

The Church's ministry of teaching is wider than that of school and college. Adult education is not a matter of overtaking deficiencies due to neglect in childhood and youth. It is the continuing process of growth in Christian character and understanding. The members of the Church need much clearer and more systematic teaching of Christian truth and its implications for conduct. Ignorance of what the Christian faith is and of the obligations which it imposes is widespread and alarming, particularly among young people. Still more so is the degree to which her members fail to take seriously in their business and civic and other social relations the Christian loyalty which they acknowledge. The majority of them seem pathetically ignorant of the Christian way, and of the resources for following it to be had in that communion with God which is the life of the Church. Preaching needs to be supplemented by a full and carefully planned programme of Christian education in every parish or congregation. Much help can be obtained by making use of the facilities provided by recognized adult educational organizations, university and others. Groups of persons, moreover, with common responsibilities, in the family, in business, in industry, in trade or profession, should be encouraged to seek together the Christian solution of their problems and the further advances that they can make in discharging their duties. Church leaders must work out means of utilizing the Press, broadcasting, and the cinema both in the Christian education of their own people and of the community at large.

Many of the studies described in the foregoing paragraphs can be pursued only in leisure time. But health of mind and spirit no less than health of body can be secured if there is due enjoyment in that leisure of recreative activities also, such as sports and pastimes, music and the plastic arts, literature and the drama, travel and exploration of the countryside. The Church, as well as the State and the community, may contribute to the provision of facilities for these pursuits. She must do what she can to educate her own people in the meaning and use of leisure. She should also help to spread throughout the community a sense of its

obligations regarding both the adequacy and the standards of the opportunites for the wholesome employment of leisure offered to all its members.

But with the enormous increase in unemployment during recent years leisure time has become one of the most serious educational problems. The immense strides in technology in both industry and agriculture, and the growing disparity between production and consumption, have brought about a condition of unemployment which threatens to become permanent. Even in socially normal times substantial portions of our populations are without work. Furthermore the shortening of the working day is adding to the leisure time of the regularly employed.

The educational implications of these facts are large and serious. The cultural and spiritual wants of men far outrun their material needs. Yet progress in the cultural and spiritual realm lags far behind material progress through discovery and invention. This is one of the main causes of the social disintegration to which reference has been made. The new leisure presents an opportunity for adult education on a large scale which Christians are called upon to promote, and for adult Christian education in which the Church should actively participate.

Since education is a part of the Church's mission, teaching is a function of her ministry in which the ordained minister and the lay teacher are partners. Each brings to the common task the fruits of a distinctive training and experience, and each has much to learn from the other. We have already touched upon the preparation and work of the professional teacher. The first essential for the minister is that he should be a master of those Biblical and theological studies in respect of which the teachers ought to be able to look to him for inspiration and guidance. But he also needs sufficent knowledge of educational theory and practice to enable him to enter into the teacher's work with understanding and appreciation, and thus to make the presentation of his own material relevant to the teacher's use of it. As a preacher the minister himself teaches, and should learn from his theological college how to make preaching educative as well as prophetic. He is likely in most cases to be drawn into the direct work of teaching, whether in Sunday school, young people's societies, or adult groups, within the Church or in Church day-schools: in some countries he will certainly be called upon to give religious instruction in day-schools under the system approved by the State. He should, therefore, be given whatever help with regard to educational method it may be possible to provide as part of his course of ministerial training. He will thereafter be more likely to seize as he should the opportunities afforded by special short courses on the principles and practice of teaching, and to value aright those personal relationships with teachers in his own area which must inevitably be mutually profitable.

Worship introduces a fundamental distinction between the life of the Christian society and that of every secular group. It is the adoration of the Eternal God Who dwells beyond the limitations of our thought and knowledge. At the same time, if the world is to be known as a sphere of

the divine activity we need a more determined effort to use the daily texture of experience within the Church, community, and State to supply the content of Christian acts of praise, thanksgiving, penitence and petition. The training of ministers and teachers in the use of educational method in the conduct of worship has already been mentioned. While corporate worship is itself a training of the mind and spirit, there is room for definite guidance in habits of private prayer and meditation, and for the encouragement of prayer by groups of people who have professional or other interests in common.

4. The Church in relation to Public Education where the Government is Responsive to Christian Opinion

The Church is confronted in the world to-day with a variety of policies of the State in regard to religious education. Very generally a widespread system of Church schools has been largely superseded by the provision of public, or State, schools for all classes of the population. The Church moreover has found it difficult, owing to her limited financial resources, to maintain her schools on a level of efficiency comparable with that of the better-equipped and more adequately staffed State schools. The choice here does not lie between struggling to preserve a number of unsatisfactory schools and closing them all. We believe that it is an essential part of the Church's witness that she should at such a time concentrate her efforts upon creating and maintaining a smaller number of schools of differing types, which by their distinctive quality serve as a demonstration of educational standards that are fully Christian. This is shown by the achievements of many denominational schools in countries of religiously mixed populations.

Since the mass of her members always moves slowly towards a new and more sensitive Christian conscience in matters of social obligation, it would seem that the Church must to-day, as in past centuries, encourage and protect minority groups of Christians who protest against contemporary society, are critical of the organized Churches, and desire to experiment in education with what they consider a more Christian way of life. Her history makes plain the debt which subsequent generations owe to rebels and explorers, and, while they will never be the main body of her people, she ought to be at pains to retain them in her spiritual household and to safeguard them in what may seem their eccentric and unconventional ways.

In some lands provision for Christian teaching finds a place in the schools maintained by the State. This plan makes possible, as perhaps no other could, the diffusion of knowledge of the contents of the Bible and of Christian belief throughout the population. It is, however, important not to overestimate the importance of the inclusion of religious teaching in the curriculum of a school. Its effect may even be harmful if the teacher lacks conviction or adequate training. If the majority of the population are in general sympathy with Christian standards and values, Church and State should find no difficulty in working together to assure a religious

education to those who desire it. Obviously, freedom of conscience must be respected and no coercion exerted on those who do not wish religious training for themselves or their children. But the Christian or other religious elements in the population should not be deprived of their right to receive a completely religious education. Freedom of conscience in education has been too negatively conceived. There is both a liberty not to have religious training forced where it is objected to, and a liberty to have it provided where consciences feel it essential for the education of citizens of the State and of the Kingdom of God. If there are incompatible religious groups to be considered, two or more types of religious education may have to be provided.

Here is one of the situations where Christians must seek for the largest possible agreement in what they ask, or the civil authorities will content themselves with supplying a secular education to avoid possible sectarian strife. Since the beginning of the present century a great advance has been made in at least one country where previously suspicions and conflicts arising from disagreement between the Churches as to the content of Christian teaching in State schools had gravely hindered the progress of both general and specifically religious education. A large part of this mischief was due to laying emphasis upon what must not be taught because it would be sectarian. When attention was drawn to the inadequacy of the syllabuses of Biblical instruction that were in use, education authorities invited the co-operation of the Churches and the teachers in drawing up Agreed Syllabuses satisfactory from both the religious and the educational points of view. A resulting emphasis upon what all parties would wish included has greatly enriched the content of the teaching, has created a far more Christian atmosphere of mutual trust, and has led to active co-operation in securing facilities for teachers to equip themselves more fully for their task. Governments and local authorities which do not take the initiative in such a movement may yet respond to it if Churches and teachers make common cause in promoting it. In some cases the syllabus agreed upon in this way for use in State schools is used for certain days in the week in the Church schools, and the special teaching characteristic of the denomination is given on the remaining days.

There is another plan which obtains in some countries where Church and State are legally separate. By this the Churches, with the approval of a majority in the community, have arranged with the educational authority that schools should release at stated hours, for Christian instruction, pupils whose parents desire it and have come to an agreement among themselves as to the courses offered and the conduct of such instruction. This plan has the advantage of leaving the Church at liberty to direct the specifically religious education given.

It may fairly be asked of the State that if it permits religious instruction to be given in its schools it should ensure as far as possible that such instruction shall be treated as seriously as that in other subjects and as of equal importance. Unfortunately this is often not the case. Teachers should

be given as good opportunities of learning how to give religious instruction as they have of acquiring competence in the teaching of subjects commonly called secular, whether they receive their training in colleges specially provided for prospective kindergarten and primary teachers or in the education departments of universities. When they have completed their training, and are at work in the schools, teachers should be encouraged to avail themselves of further help, such as university extra-mural departments or properly qualified voluntary organizations provide, in co-operation with educational authorities, for the study of the Bible and methods of teaching it. As in other subjects, specialist teachers should be appointed, when the size of the school justifies it, and particularly in secondary schools, to give some of the more advanced teaching and to assist and guide other teachers who share in the work of religious instruction. It is of course most desirable that such specialist teachers should be also qualified for the teaching of some subject, or subjects, other than religious knowledge, and should not run the risk of appearing to be interested only in religion as something apart from all other aspects of education and life.

Colleges and universities precluded by the basis on which they are founded from maintaining a divinity faculty or providing courses in the study of religion, as well as from holding services of public worship for their members, may well give full facilities to recognized interdenominational movements, such as the Student Christian Movement and the Y.M.C.A. or Y.W.C.A., for carrying on those forms of religious education and fellowship which so patently meet the needs of students and link the colleges and universities with the Church. Furthermore, while it is obviously essential that distinction in intellectual capacity and achievement should be required of those who teach or direct undergraduate and graduate students, and while in State institutions religious tests are inadmissible, full regard should be paid in making college and university appointments to the moral and spiritual qualities of men and women who will inevitably influence so deeply the future leaders in the life of the community.

In schools supported by public funds, or on Christian foundations, the Church cannot feel it to be good that any pupils who will profit by the education supplied should be excluded on grounds of race or social status.

5. Christian Education in a Non-Christian Environment

The greatest opportunity of the Church in relation to public education lies in those countries where there is no developed system of State schools but where a friendly Government welcomes the pioneering efforts of Christian missions in the provision of schools. Here religion is regarded as essential to the re-integration of a community which has lost the social, economic, and spiritual cohesion which it possessed under primitive tribal conditions. Thus generous grants from public funds may be made to the support of Christian schools. Christian teachers are given exceptional freedom both to express their deepest convictions and to experiment in new methods. The situation has its own dangers. Chief of these is the

danger that, under the pressure of an extending system of schools, and rising standards of efficiency, the distinctive Christian witness in education may be lost. The remedy lies in maintaining the supply of teachers of ability and conviction and in continuous vigilance in the selection of objectives in educational policy.

Even where the State or the community are not Christian there is often a friendly attitude towards Christian work. Where the Church has succeeded in creating a satisfactory system of education in her own name she has every right to claim freedom to continue such work. She will use to the full this opportunity for training Christian leadership. At the same time, as she requires for her own members liberty of conscience in non-Christian communites, so she will respect a like liberty when non-Christians come within her institutions. In such schools the Church must not oppose the claim of the nation to ask from all its members a proper loyalty towards the State. She herself teaches that we have special responsibilities and affections towards the country in which we live. She has an urgent task in her own schools in developing the synthesis of the appreciation of all that is good in the culture of each nation and race with the overruling loyalty to God Who is Father of all the nations. She must beware of a syncretism which loses the distinctive significance of her message, while at the same time welcoming everything in the background of each nation which is close to the mind of Christ.

Already in many countries the State, learning perhaps from the example of the Church, which has pioneered the way, and using its larger powers and resources, is often providing a higher standard of education than is provided in Christian schools. Where this is the case, the Church must regard excellence as in accordance with the mind of God. She must not accept a tinge of added piety as an excuse for inefficiency. She will not lightly relinquish the advantages in the training of Christian leadership in her own schools. She must however see that the education which she offers is abreast of the best. Where she cannot achieve this, she must beware of identifying the name of Christ in the eyes of men with the relatively inefficient. By the concentration of her own resources she may then, in some schools and universities, both maintain a high level of scholarship and pioneer in her special field of Christian thought and worship.

In countries where the State is undertaking the work of general education, and where it can give no official permission for Christian teaching in State universities and schools, the Church may well claim that, on purely academic grounds, no education is complete which arbitrarily excludes one whole field of human experience and history. She will recognize that a State in which Christians are in a minority cannot enforce Christian teaching, but she will point out that the education offered would be inadequate unless those who desired to study the Bible and its Message and its place in human history had some opportunity to do so.

The Church may further exercise her influence through the teachers in State schools. These may be her members, or may be won into her member-

ship. Even if there is no place for formal religious instruction there will be abundant opportunity for Christian work, both through personal influence and in the manner of presentation of non-religious subjects. The Christian teacher will not unfairly force his religious position, but equally he need not hide it. Finally there are the openings for voluntary religious work amongst students, to which we have referred in a previous paragraph.

In many countries the situation is far less favourable. In some the State, while allowing considerable liberty for Christian work, yet requires of all members of the nation acts of homage in various forms, which may involve a turning aside of that worship which can be given to God alone. This claim of the State is accentuated where, for temporary political reasons, the State is anxious to build up an intensive loyalty to itself. Only general principles can here be suggested. The Church will acknowledge that there is a proper patriotism, in subordination to the God of all nations. Sometimes the rising tide of national loyalty may seem to blind men to the claims of other nations. But there is a proper sense of citizenship, and where this is lacking the State has the right to promote a greater loyalty to the nation. The Church will remember that the charge to render to Caesar the things that are Caesar's was first said of a non-Christian Power.

The State to-day frequently insists on retaining all education in its own hands. This policy we regard as unfortunate in that it prevents an enriching variety in educational work. Even where such State education is Christian, a dominant confession may sometimes threaten the freedom of religious minorities. Elsewhere the State is using education as an instrument of propaganda, for inculcating views of life which negate the Christian faith. In all cases we should claim for the Church and for all Christian parents the right to instruct their children in what they believe to be the truth. The Church is at one with all true scholarship, in every sphere, in insisting that education may not submit to the bias of propaganda, but must preserve the pure and disinterested pursuit of truth.

In those countries where the present political situation is accentuating difficulties, the Church will do all she can to preserve the favour of the State. In the last resort, however, she must maintain for her members their liberty of conscience and preserve them from idolatry. The early Church learned to render to Caesar his due, yet suffered martyrdom rather than render to Caesar the worship of God. The Christian may and should give a respect to past or present political leaders, but must withhold worship. The point where patriotic reverence becomes idolatry is not easy to define. It is the point where an absolute loyalty is given to an external human authority rather than to the voice of God made known in Christ and in the inward voice of conscience and truth. If and where this point is reached Christian teachers and students must and will still be ready to suffer persecution.

When all other openings are forbidden, the Church must do what she can through parents and through such ministry of Christian teachers in homes as she can provide. It is a grievous circumscription of her work, but it may have to be accepted for the present time of hostility to

religion. Such periods have not in the past been long, and the Church may hearten herself by recalling her history. Where she is allowed to retain her institutions of learning these should be conserved, even if opportunities for Christian influence are restricted. She must think not in decades, but in generations. The situation may change, will surely change some day, and it is folly to sacrifice strategic centres of Christian education. These are times for following a New Testament precedent—to throw out anchors and wish for the day.

The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel, with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. It is not the methods by which her Gospel is taught which are of first importance. They will differ according to the educational system preferred by various nations and by various communions in the Church. It is all-important that her Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of true learning. "In Thy Light shall we see light."

STUDY ONE

WHAT IS EDUCATION?

Read again the following portions of the REPORT ON THE CHURCH AND EDUCATION:

I. (page 9).
II. 1. ("The Church") (pages 9-12).
III. 1, 2, 3, 4, 5, 6 (pages 14-15).
IV. 4 (page 18).

Note that the definition of education makes it apply to all the individuals within "the community." It does not say "the younger generation." This is because adults as well as children and youth were in the minds of the writers.

Note also that education is defined in terms of "transmission." Many educators have insisted that if education is thought of as transmissive it will tend to be conservative or reactionary. But see the succeeding sentences which distinguish between what is "final" and what is "a stage in development."

QUESTIONS FOR DISCUSSION

1. How can we distinguish between those elements in our culture which we want to "pass on" to future generations and those which ought to be sloughed off? Are we too "conventional" or not enough so?

2. Can we give to youth a set of values and habits which will insure a fine quality of living and at the same time train them to think for themselves and to outgrow the limitations of their tradition? Are we doing this?

3. What are some of the ways in which children and youth are educated outside the school? Consider current forms of entertainment, the day's news, the standards of business life, and the like.

4. If the whole system of community customs, attitudes, and relationships "educates" more effectively than formal teaching, what does this mean for adult education?

5. What bearing has the "new leisure" on the possibilities of adult education? Is your community alert to the situation?

STUDY TWO

THE RELATION OF THE STATE TO EDUCATION

Read again: REPORT ON THE CHURCH AND EDUCATION:

II. 2 and 3 (pages 13-14).
III. 7 (page 16).
IV. 1, 2, and 3 (pages 16-18).

Recall what was said in the Introduction about the development of the American system and the contrast it presents to most European systems.

Consider particularly what Oxford said about the control of youth by governments, and imagine how such an effort on the part of the State would affect American life and, in particular, religious freedom.

QUESTIONS FOR DISCUSSION

1. Is there a danger in America of State domination in education? If the federal government makes grants on an increasing scale in order to equalize educational opportunity among the states, has it a right to insist on equal treatment of all races and classes?

2. What specific dangers do you see in the control of educational policies by the national government? Are these of special concern to the Church?

3. Have you observed a tendency during the depression to cut down school appropriations to a point where pupils and teachers have been victimized? Does your Church take cognizance of such matters?

4. What do you think of military training in colleges? In high schools? What should be done when students refuse for reasons of conscience to take such training?

5. Where the State, as in Germany and Italy, for example, succeeds in organizing youth in fervid crusades, what does it signify for the Church? May it mean that totalitarian states actually meet a need felt by youth for an object of religious zeal and devotion, a need which religion has failed to satisfy?

STUDY THREE

THE RELATION OF THE CHURCH TO PUBLIC EDUCATION

Read over again: REPORT ON THE CHURCH AND EDUCATION:

V. 4 and 5 (pages 25-30).

Consider especially the current efforts of Roman Catholics in certain states to secure release from the burden of supporting both parochial schools and (through taxation) public schools. Ascertain what the sentiment of Catholics in your own community on this question is.

Also give attention to the practice of weekday religious education, now quite common, on "released time." If possible, learn what the results of this practice appear to be.

Finally, learn what the practice is in your state and community with reference to Bible reading or any other kind of religious practice in the schools.

QUESTIONS FOR DISCUSSION

1. Many people think that the brief Sunday school session is too short to accomplish any considerable result in the religious education of children. What is your opinion?

2. On the basis of what you or other members of the group know about weekday religious education on time "released" from school do you think it an adequate means of supplementing what is done on Sunday?

3. Do you think the principle of separation of Church and State prevents all kinds of religious education in the schools? If not, which of the following could be carried on in your community with general consent?

a. The teaching of the meaning of religious festivals of different faiths.
b. The teaching of the Bible, particularly the Old Testament, as the great religious classic of both Christians and Jews.
c. The teaching of the history of religions.
d. The teaching of the ways in which religion is expressed and organized in this country denominationally and interdenominationally.
e. Any others.

4. If no effort has been made in your community to study this problem cooperatively—consulting all the groups concerned—do you think it would be a good idea? Who should propose such a study?

STUDY FOUR

THE CHURCH'S OWN TASK OF EDUCATION

Read once more: REPORT ON THE CHURCH AND EDUCATION:

V. to end of 3 (pages 19-25).
V. 4, second paragraph (page 25).

In preparing for this discussion you are asked to consider imaginatively and sympathetically the plight of Christians in various parts of the world where freedom of worship and of religious education does not exist.

Also, consider how closely the teaching done in the Sunday school is related to the demands that life will make on our boys and girls, and whether daily life educates in one direction while the Church tries to educate in another.

Again, think of adults in the Church and what is being done to really *educate* them with respect to what Christianity means in social relationships.

QUESTIONS FOR DISCUSSION

1. How much liberty in education should the Church have? For example, the Orthodox Church in Russia? The Methodist Church in Japan? The Catholic Church in Mexico? The Mormon Church in Utah?

2. Is it possible that the freedom enjoyed by American Christians is partly due to the fact that they have conformed to the standards of State and community too much? How free is a Christian in wartime if his conscience will not let him participate?

3. In the exercise of its educational freedom how seriously does the Church take its task of preparing children for a Christian way of life? Are they being taught to love their (poor, foreign or colored) neighbor? Are they being taught cooperation, service, sacrifice—to be used in business and professional life? Are they being taught that America is about right as it is, or that to be Christian it will have to be altered a good deal?

4. What is the Church doing to educate its adult membership in Christian ethics? Can you tell a Christian lawyer, doctor, banker, teacher, nurse, grocer, labor leader—can you tell any of them from non-Christians by the way they conduct their business or profession? Is it a part of the Church's task to get adults to study their vocations as Christians? What would happen?

5. Oxford put much stress upon the preparation of religious teachers and the quality of religious education. How much attention does your Church give to teacher-training? Should more adequate provision be made for it?

SUGGESTED READING

on

CHURCH AND EDUCATION

Coe, George A. **Educating for Citizenship.** New York, Charles Scribner's Sons, 1932. $2.00.

John Dewey Society. **The Teacher and Society.** New York, Appleton-Century Company, 1937. $2.50.

Hartshorne, Hugh. **Character in Human Relations.** New York, Charles Scribner's Sons, 1933. $2.50.

Myers, A. J. Wm. **Teaching Religion Creatively.** New York, Fleming H. Revell Company, 1932. $1.75.

Sherrill, L. J. and Purcell, J. E. **Adult Education in the Church.** Richmond, Va., Presbyterian Committee of Publication, 1936. $1.35.

International Council of Religious Education. **The United Christian Adult Movement in the Local Church.** Report of Lake Geneva Conference, 1937. Chicago, I.C.R.E., 203 N. Wabash Avenue. 15 cents.

Blair, W. Dyer. **The New Vacation Church School.** New York, Harper Brothers, 1934. $1.50.

Church, Community and State in relation to Education. By Prof. F. Clarke, Paul Monro, Prof. W. Zenkovsky, C. E. Morris, J. W. D. Smith, Prof. P. H. Kohnstamm.

OXFORD CONFERENCE SERIES ON CHURCH, COMMUNITY, AND STATE

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I. The Church and Its Function in Society.

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Church of England Newspaper

II. The Christian Understanding of Man.

By Prof. T. E. Jessop, Prof. R. E. Calhoun, Prof. N. N. Alexeiev, Prof. Emil Brunner, Pastor Pierre Maury, the Rev. Austin Farrer, Prof. W. M. Horton.

III. The Kingdom of God and History.

By Prof. C. H. Dodd, Dr. Edwyn Bevan, Dr. Christopher Dawson, Prof. Eugene Lyman, Prof. Paul Tillich, Prof. H. Wendland, Prof. H. G. Wood.

IV. The Christian Faith and the Common Life.

By Dr. M. Dibelius, Prof. John Bennett, The Archbishop of York, Prof. Reinhold Niebuhr, the Rev. H. H. Farmer, Dr. W. Wiesner.

V. Church and Community.

By Prof. E. E. Aubrey, Prof. E. Barker, M. Björkquist, Dr. H. Lilje, Prof. S. Zankov, Prof. Paul Douglass, Prof. K. S. Latourette. M. Boegner.

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By the Marquess of Lothian, Prof. Sir Alfred Zimmern, Dr. O. von der Gablentz, John Foster Dulles, Pastor W. Menn, the Rev. V. A. Demant, Dr. Otto Piper, Canon C. E. Raven.

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